two opposites, between the supreme Consciousness and the Nescience, but may prove rather in a larger view of our data to be an incomplete emergence of the Knowledge to the surface. This compromise or imperfect emergence we call the Ignorance, from our own point of view, because ignorance is our own characteristic way of the soul's self-withholding of complete self-knowledge. The origin of these three poises of the power of consciousness and their exact relation is what we have, if possible, to discover. If we discovered that Ignorance and Knowledge were two independent powers of Consciousness, it might then be that we would have to pursue their difference up to the highest point of Consciousness. where they would cease only in an Absolute from which both of them had issued together.[1] It might then be concluded that the only real knowledge is the truth of the superconscient Absolute and that truth of consciousness, truth of cosmos, truth of ourselves in cosmos is at best a partial figure burdened always with a concomitant presence, an encircling penumbra, a pursuing shadow of Ignorance. It might even be that an absolute Knowledge estab-

lishing truth, harmony, order and an absolute

[1] In the Upanishads Vidya and Avidya are spoken of a& eternal in the supreme Brahman; but this can be accepted in the sense of the consciousness of the multiplicity and the consciousness of the Oneness which by co-existence in the supreme self-awareness became the basis of the Manifestation;
they would there be two sides of an eternal self-knowledge.